

*Universal Redemption* 9  
OFFERED IN  
JESUS CHRIST,

In Opposition to  
That Pernicious and De-  
structive Doctrine of  
ELECTION and REPROBATION  
of Persons from *Everlasting*.

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By JANE FEARON.

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*For Zions sake will I not hold my Peace,  
and for Jerusalems sake I will not  
rest, until the Righteousness thereof  
go forth as Brightness, and the Sal-  
vation thereof as a Lamp that burn-  
eth. Isa. LXII. 1.*

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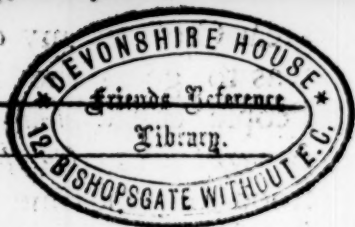
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# *Universal Redemption*

OFFERED IN

JESUS CHRIST, &c.

**H**AVING for some time had an Unusual Weight upon my Spirit, and many times being deeply Exercised in Mind, I waited upon the *LORD*, that my Understanding might be clear in what he required of me, whose mighty Power reached unto my Soul, and by his Living Presence my Heart was affected, and could say *Amen* to what the *LORD* required of me, because of the Day of his Power, which otherways would have been a

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great

great Cross to my own Will, which was to go to the Meeting of the People called *Anabaptists*, at Great *Broughtoun* in *Cumberland*, where I stood for some time (till their Minister had done) waiting upon the *LORD* in much Trembling and Bow- edness of Soul and Spirit: And that which I had to Declare amongst them (although not with *Inticing Words of Mans Wisdom*, yet in the *Demonstration of the Spirit and Power*, for my Heart was filled with the Love of *GOD* to such whose Day of Visitation was not Expired) was to shew unto them the great Benefit of the New Covenant which *GOD* Promised to make with his People, as also the Universality of *GOD's* Love to the Sons and Daughters of Men.

But being opposed by *Joshua Ware* (their Minister) was not suffered to Ease my Spirit, nor clear my Conscience in the sight of *GOD*; but he spake with great Earnestness, That none should be suffered to speak there,  
but



but who could give an Account of their Faith; and asked me, What I hoped to be saved by? To which I answered, Not by Works of Righteousness that either I or any other could do, but according to his Mercy he saved us, by the washing of Regeneration, and the Renewing of the Holy Ghost, &c. with several more Questions which I Answer'd to, which he could not by the Scripture contradict, in expectation I might have had liberty to clear my self of the aforesaid weight; but instead of that, he with some others called to some to put me out, and said, *A Woman should not be allowed to speak*; which matter I desired often to speak to, but could not be heard, they despising and rejecting the Message I had to bear, altho in much love to their Souls, and the said J. W. endeavoured to make it appear (by perverting the Scripture) that GOD's Love was not to all, contrary to the Message of the Angel, *Luke 2. & 10.* And some of them said, *I preached*

*false Doctrine, in holding forth that Christ was a Propitiation for the Sins of the whole World.* But with J.W. time after time, I offered a Publick *Dispute*, and to maintain by Scripture that *Doctrine* I did hold forth amongst them, but was denied, (as some Friends there with me can witness) except on these terms, That only one Man of my Friends should dispute with him in my stead, and neither I nor any other should be suffered to speak a word: And unless I would promise not to speak, I should not be suffered to be where the *Dispute* was; and that it should be agreed upon that two Persons should be made choice of, to be present at the Dispute (to be Moderators) neither of their Judgment nor ours, to see that good Order was kept, and to Judge who is in the Right, and who in the Wrong; so it is evident the Moderators must have been of a different Faith and Principle from us Both. Now how this  
would

would consist with true Christianity, and a right Contending for the Faith delivered to the Saints, according to the Apostle *Jude's* Advice, let it be seriously considered, for us to give up our Faith and Testimony, and to be concluded whether it's Right or Wrong, by Men not of the same Faith, we thought it very Improper, and that no true Christian can do, and therefore could not answer his Proposals therein. And yet finding a Concern to remain upon my Mind, and so far as the *LORD* by his holy Spirit shall assist me, by bringing into my Remembrance what may be suitable to the present Subject, shall bear Testimony to, in these following Lines, in order to ease my Spirit and clear my Conscience.

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*Concerning the Universa-  
lity of GOD's Love :*

AND ALSO

The Saving and Spiritual  
LIGHT wherewith every  
Man is Lighted.

**G**OD out of his Infinite Love,  
who delighteth not in the  
Death of a Sinner, but that  
all should Live and be Saved, hath  
so loved the World, *that he gave his  
only begotten Son, that whosoever belie-  
veth in him should not perish, but have  
Everlasting Life, Joh. 3. 16.* And by  
his Light *Lighteth every Man coming*  
into

into the World, John 1.9. Which Light maketh manifest all things that are reprovab<sup>le</sup>, Ephes. 5.13. And teacheth all Temperance, and Righteousness, and Godliness, and this Light lighteth the hearts of all Mankind, in order to the Salvation of all, if not resisted, nor is it less Universal than the Seed of Sin, being the Purchase of his Death who tasted Death for every Man; *For as in Adam all died, so in Christ shall all be made alive.* 1 Cor. 15.22.

As for that Doctrine, ( viz. *Absolute Reprobation* ) according to which some are not afraid to assert, *That GOD by one Eternal and Immutable Decree, hath Predestinated to Eternal Damnation the far greater part of Mankind, without any respect to their Disobedience or Sin, but only for the Demonstrating the Glory of his Justice: And that for the bringing this about, he hath Appointed these Miserable Souls, Necessarily to Walk in their Wicked Ways, that so his Justice may lay hold on*

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*them:*

*them : And that GOD doth therefore not only suffer them to be liable to this Misery in many Parts of the World; by with-holding from them the Preaching of the Gospel and Knowledge of Christ; but even in those Places where the Gospel is preached, and Salvation by Christ is offered, whom though he Publickly Invites them, yet he Justly Condemns them for Disobedience; notwithstanding he hath with-held from them all Grace, by which they could have laid hold on the Gospel, viz. Because he hath by a Secret Will unknown to all Men, Ordained and Deereed (without any respect had to their Disobedience or Sin) that they shall not Obey, and that the Offer of the Gospel shall never prove Effectual for their Salvation, but only serve to aggravate and occasion their greater condemnation. I say, As to this horrible and blasphemous Doctrine, our Cause is common with many Others; who have both Wilely and Learnedly, according to Scripture, Reason, and Antiquity, refuted*

it. Seeing then that so much is said already against this Doctrine, that little can be added except what hath been already said, I shall be short; yet because it lies so in opposition to my way, I cannot let it altogether pass.

First, It is highly injurious to GOD, because it makes Him the Author of Sin, which of all things is most contrary to His Nature: I confess the Asserters of this Principle deny this Consequence, but that is but Mockery, seeing it so naturally follows from their Doctrine, and is equally Ridiculous as if a Man should obstinately deny that One and Two makes Three: For if GOD has decreed the Reprobated shall Perish, without all respect to their Evil Deeds, but only as his own Pleasure; and if he hath also decreed, long before they were in being, or in any Capacity to do Good or Evil, that they should walk in these Wicked Ways,

Ways, by which as a Secondary Means, they are led to that End; Who, I pray, is the Author and Cause thereof, but *GOD*, who so Willed and Decreed it? Is not this as Natural a Consequence as can be?

Secondly, This Doctrine is injurious to *GOD*, because it makes Him appear to delight in the Death of Sinners; yea, and will have many to die in their Sins: Contrary to these Scriptures, *Ezek. 33. 11. 1 Tim. 2. 3. 2 Pet. 3. 9.* For if He hath created Men only for that End, that He might shew forth His Justice and Power in them, as some Affirm, and for effecting thereof hath not only with-held from them the Means of doing Good, but also fore-ordained the Evil that they should fall into; must He not therefore delight in their Death, seeing against His own Will He neither doth nor can do any thing?

Thirdly,



Thirdly, Is it not highly injurious to *CHRIST* our Mediator, and to the Efficacy and Excellency of his Gospel? Does it not render his Mediation ineffectual, as if he had not by his Sufferings throughly broken down the Middle Wall, nor yet remov'd the Wrath of *GOD*, or purchas'd the Love of *GOD* to all Mankind, if it was before decreed that it should be of no Service to the far greater part of Mankind? It is to no purpose to alledge that the Death of *CHRIST* was Effectual enough to have saved all Mankind, if in effect its Vertue be not so far Extended as to put all Mankind in a capacity of Salvation.

Fourthly, Makes it not the Preaching of the Gospel as a meer Mock and Deceit, if many of those to whom it is Preached, be by an Irrevocable Decree Excluded from being benefited by it? It wholly makes Use-

Useless the Preaching of Faith and Repentance, and the whole Tenor of the Gospel-Promises and Threatnings (as being all Relative to a former Decree and Means before-appointed) to such, which because they cannot fail, Man needs do nothing but wait for that Irresistable Snatch which will come, though it be but at the last hour of his Life, if he be in the Decree of Election: And be his Diligence and Waiting what it can, shall never Attain it, if he belong to the Decree of Reprobation.

Lastly, This Doctrine is highly injurious to Mankind, and renders them in a far worse Condition than the Devils in Hell; for they were sometime in a capacity to have stood, and do suffer for their own Guilt: Whereas many Millions of Men, according to this Doctrine, must suffer for *Adam's* Sin, which they neither knew of, nor ever were accessory to: It renders them worse than the

the Beasts of the Field, of whom the Master requires no more than they are able to perform; and if they be kill'd, Death is to them an end of Sorrow; Whereas Man is for ever Tormented for not doing that which he was never able to do. It puts him in a far worse condition than *Pharoah* put the *Israelites*; for tho' he with-held Straw from them, yet by much Labour and Pains they could have gotten it. But from Men, they make *GOD* to with-hold all means of Salvation, so that by no means can they attain to it.

Having thus briefly removed this false Doctrine out of my way (which hath been a great Concern to me) because they that are desirous may see it Learnedly and Piously refuted by many others: I come to the Doctrine of *Universal Redemption*, or *Christ's Dying for all Men*, which is that Subject I find with me to Treat of, and is of it self so Evident from  
the

the Scripture-Testimony, that there is scarce found any other Article of the Christian Faith, so frequently, so plainly, and so positively Asserted. It is that which makes the Preaching of *CHRIST* to be truly termed the Gospel, or the Message of Glad Tydings to all: Thus the Angel declared the Birth and Coming of *CHRIST* to the Shepherds, *Luke 2.10. Behold I bring you good Tydings of great Joy, which shall be to All People; he saith not to a Few People.* Now if this Coming of *CHRIST* had not brought a possibility of Salvation to All, it should rather have been Accounted Bad Tydings of great Sorrow to most People; Neither should the Angel have had Reason to have sung *Peace on Earth, and Good Will towards Men*, if the greatest part of Mankind had been necessarily shut out from Receiving any Benefit by it: How should *CHRIST* have sent out Disciples to Preach the Gospel to every Creature? *Mark 16.15.* A very  
compre-

( 15 )  
comprehensive Commission! That is,  
To every Son and Daughter of  
Mankind, without all Exception:  
He commands them to Preach Sal-  
vation to all, Remission of Sins to  
all, Warning every one, and Ex-  
horting every one, as *Paul* did,  
*Col. 1. 28.*

Now how could they have Prea-  
ched the Gospel to every Man, as  
became the Ministers of *JESUS*  
*CHRIST*, in much Assurance of  
Salvation by that Gospel, had it not  
been possible for all? What if some  
of us had asked, or should now ask  
any of these who deny that *CHRIST*  
died for all, Hath *CHRIST* died for  
me? How can they with Confi-  
dence give a certain Answer to this  
Question? If they give a Condi-  
tional Answer (as their Principle  
obligeth them to do) and say, *If*  
*thou Repent, CHRIST died for thee;*  
Doth not the same Question still  
recur, *Hath CHRIST died for me,*

so as to make Repentance possible for me? To this they can Answer nothing, unless they run in a Circle.

Whereas the Feet of those that bring glad Tydings of the Gospel of Peace, are said to be *Beautiful*, for that they Preach the *Common Salvation*, and *Repentance unto All*, offering a Door of Mercy and Hope unto All, through *JESUS CHRIST*, who gave *Himself a Ransom for All*. The Gospel invites All, and certainly by the Gospel, *CHRIST* intended not to deceive or delude the greater part of Mankind.

If all then ought to look for Salvation by Him, He must needs have made Salvation possible to All: For who is bound to seek after that which is Impossible? Certainly it were a meer mocking of Men to bid them do so. And such as deny that by the Death of Christ Salvation is made possible unto all Men,  
do

do most Blasphemously make GOD mock the World, in giving his Servants a Commission to Preach the Gospel of Salvation unto All, while He hath before Decreed that it should not be possible for them to Receive it; would not this make the LORD to send forth His Servants with a Lye in their Mouths, which were Blasphemous to think, commanding them to bid all and every one believe that CHRIST died for them, and had purchased Life and Salvation; whereas it is no such thing, according to their afore-mentioned Doctrine?

But seeing CHRIST gave a Commission to Preach Repentance and Remission of Sins and Salvation to All, it is manifest he died for All: For he that hath Commissionated his Servants thus to Preach, is a GOD of Truth, and no Mocker of poor Mankind; neither doth he require of any Man that which is Impossible, but

is a Principle of Truth Engraven in every Just Man's Mind : And seeing He is both a most Righteous and Merciful GOD, it cannot at all stand either with His Justice or Mercy, to bid such Men Repent or Believe, to whom He has made it Impossible.

Moreover, If we regard the Testimony of Scripture in this matter, where there is not one Scripture that I know of, that affirmeth CHRIST not to have died for All, there are divers that positively Assert He did, 1 Tim. 2. 1, 2, 3, 4, 5, 6. *I exhort that first of all, Supplications, Prayers, Intercessions, and giving of Thanks, be made for all Men, &c. for this is good and Acceptable in the sight of GOD our Saviour, who will have ALL MEN TO BE SAVED, and to come to the Knowledge of the Truth, who gave Himself a Ransom FOR ALL, to be testified in due time.*



Except we will have the Apostle here to intend quite another thing than he asserted, there can be nothing more plain to confirm what we have here asserted; and this Scripture doth well Answer to that manner of Arguing which we have hitherto used: For first, The Apostle here exhorts him to *Pray for All Men*; and to withstand such an Objection, as if they had said (with our Adversaries) CHRIST prayed not for the World, neither willeth He us to pray for All, because He will not that All should be Saved, but hath ordained many to be Damned, that He might shew forth His Justice in them: He withstands, I say, such an Objection, telling them, That *it is good and acceptable in the sight of GOD, who will have ALL MEN TO BE SAVED.*

I desire to know what can be more expressly affirmed: Or can any two Propositions be stated in Terms more

Contra

Contradictory than these Two, GOD willeth that Some Men shall Not be Saved; GOD willeth All Men to be Saved; or GOD will have No Man Perish. If we believe the last, as the Apostle hath affirmed, the first must be destroyed; seeing of Contradictory Propositions, the one being Placed, the other is Destroyed: Whence (to conclude) he gives us a Reason of His willingness that All Men should be Saved, in these words, *Who gave Himself A RANSOM FOR ALL*: As if he would have said, Since *CHRIST* died for All Men, since he gave Himself a Ransom for All, therefore he would have All Men to be Saved.

This *CHRIST* Himself gives as the Reason of *GOD's* Love to the World, in these Words, *John* 3. 16. *GOD so loved the World, that He gave His only begotten Son, that WHOSOEVER Believeth in Him should not Perish, but have Everlasting Life;*

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compared with *John 4.9.* This is very positively affirmed, *Heb. 2. 9.* in these words; *But we see JESUS, who was made a little lower than the Angels, for the Suffering of Death; Crowned with Glory and Honour, that He by the Grace of GOD, SHOULD TASTE DEATH FOR EVERY MAN.* He that will but open his Eyes, may see this Truth here asserted; If he tasted Death for EVERY Man, then certainly there is NO Man for whom He did not taste Death; then there is no Man who may not be made a Sharer of the Benefit of it: *For He came not to Condemn the World, but that the World through Him might be Saved,* *John 3.17.* *He came not to Judge the World, but to Save the World,* *Joh. 12. 47.* If He never came to bring Salvation to great part of Mankind, but that his coming (though it could never do them good, yet) shall augment their Condemnation: from thence it necessarily follows, that He came

not of Intention to Save, but to Judge and Condemn the greater part of the World, contrary to His own Express Testimony.

And as the Apostle *Paul* in these words above-cited, doth assert *Affirmatively* that GOD willeth the Salvation of *ALL*; so doth the Apostle *Peter* assert *Negatively*, that he *Willeth Not* the Perishing of any, *2 Pet. 3.9. The LORD is not slack concerning his Promise, as some Men count slackness, but is long suffering to us-ward, not willing that any should perish, but that All should come to Repentance.* And this is correspondent to that of the Prophet *Ezekiel*, Chap. 33. 11. *As I live, saith the LORD, I have no pleasure in the Death of the Wicked, but that the Wicked turn from his Ways and live.* If it be safe to believe GOD, and to trust in him, we must not think he intends to cheat us by all these Expressions through his Ser-vants; but that he was in good Earnest.

nest. And that this Will and Desire of His, hath not taken effect, the blame is on our parts ; which could not be, if so be we were never put in any capacity of Salvation, and that CHRIST had never died for us, but left us under an Impossibility of Salvation.

What means all these Earnest Invitations, all these Serious Expostulations, wherewith the holy Scriptures are full ? As, *Why will you die, O House of Israel ? Why will you not come unto me, that you might have Life ? I have waited to be gracious unto you ; I have sought to gather you ; I have knocked at the Door of your Hearts : Is not your Destruction of your selves ? I have called all the Day long.* If Men who are so Invited, be under no capacity of being saved, if Salvation be impossible unto them, why doth the Psalmist express himself thus, *The LORD is gracious and full of Compassion, slow to anger, and of great Kind.*

*Kindness (or Mercy) The LORD is good to all, and his Tender Mercies are over all His Works ; of which, Man is the Noblest Part.*

This Doctrine is abundantly confirm'd by the Apostle, 1 John 2. 1, 2, *And if any Man sin, we have an Advocate with the FATHER, JESUS CHRIST the Righteous, and He is the Propitiation for our Sins ; and not for ours only, but also for the Sins of the WHOLE WORLD.* Here the Apostle John tells us plainly, That CHRIST not only died for him, and for the Saints and Members of the Church of GOD to whom he wrote, but for the WHOLE WORLD, Let us then hold it for a Certain and Undoubted Truth, notwithstanding such as oppose.

If we Regard the Testimony of the Apostle Paul in his Epistle to the Romans, we must conclude that the Death of CHRIST was as large to  
Save,

Save, as *Adam's Sin* was to Con-  
 demn, *Rom. 5. 15, 18.* where he says *For*  
*if through the Offence of One many be*  
*Dead, much more the Grace of GOD,*  
*and the Gift by Grace, which is by one*  
*Man, JESUS CHRIST : Therefore as*  
*by the Offence of One, Judgment came*  
*upon ALL MEN to Condemnation ;*  
*EVEN SO by the Righteousness of One*  
*the Free Gift came upon ALL MEN to*  
*Justification of Life.* And we all a-  
 gree that *Adam's Sin* brought the  
 Curse upon all his Posterity : And  
 shall we not, likewise believe that *as*  
*in Adam ALL Die, so in CHRIST*  
*shall ALL be made Alive.* *1 Cor. 15. 22.*

This also might be proved from  
 many other Scripture-Testimonies,  
 if it were at this Season needful ; but  
 the afore-mentioned Scriptures being  
 so clear, except a Man will close his  
 Eyes, he cannot but see the Truth  
 of this Doctrine.

But

But some may say, *What is then the Cause of Condemnation?*

*Ans. According to John 3. & 18. He that believeth in Him is not condemned; but he that believeth not, is condemned already, because hath not believed on the Name of the only begotten Son of GOD: And this is the Condemnation, that Light is come into the World, and Men love Darknes rather than Light, because their Deeds are evil: For every one that doth evil, hateth the Light, neither cometh to the Light, lest his Deeds should be reproved: But he that doth Truth cometh to the Light that his Deeds may be made manifest that they are wrought in GOD, John 3. & 19, 20, 21. And CHRIST exhorted those who followed him, while they had the Light to believe in the Light, that they might be the Children of the Light, John 12. 36. Whereby it may be concluded that the Light, Grace, or Measure*



Measure of GOD's Spirit, may be Removed from them, which strives with a Man in order to save him, during the time of his Visitation, which GOD gives unto All, in which Time or Day they may be saved.

We do not understand the whole Time of every Mans Life, though to some it may be extended even to the very hour of their Death, as we see in the Example of the Thief upon the Cross. But such a Season at least, as sufficiently cleareth GOD of every Man's Condemnation, which may be to some sooner, and to some later, according as the LORD in His Wisdom sees meet; so that many Men may out-live this Day; after which there may be no possibility of Salvation to them; and GOD justly suffers them to be hardened, as a just Punishment of their Unbelief; and even raises them up as Instruments of Wrath, and makes them a Scourge one against another.

Whence

Whence to Men this Condition may be fitly applied those Scriptures expressed by the Apostle, *Rom. i.* from *Verf. 17.* to the end ; but especially *Verf. 28.* *Even as they did not like to retain GOD in their Knowledge, GOD gave them up to a Reprobate Mind, to do those things that are not convenient.*

That many may out-live this day of GOD's gracious Visitation to them, is shewn by Example of *Esau*, *Heb. 12. 16, 17.* who sold his Birth-right, so he had it once, and was capable to have kept it ; but afterwards when he would have Inherited the Blessing he was rejected.

This appears also by CHRIST's weeping over *Jerusalem*, *Luk. 19. 42.* saying, *If thou hadst known IN THIS THY DAY, the things that belong unto thy Peace ; BUT NOW they are hid from thine Eyes ;* which plainly imports a Time when they might have

have known them, which was now removed from them, though they were yet alive.

Therefore we having the Experience of the Inward and Powerful Work of this Light in our Hearts, even CHRIST revealed in us, cannot cease to proclaim the Day of the LORD that is Arisen in it, crying out with the Woman of Samaria, *Come and see one that hath told me all that ever I have done ; Is not this the CHRIST ?* That others may come and feel the same in themselves, and may know that little small thing that reproves them in their Hearts, however they have neglected it, is no less than the Gospel preached in them, CHRIST the Wisdom and Power of GOD, being thereby seeking to save their Souls.

This is that Universal Evangelical Principle, in and by which this Salvation

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vation of CHRIST is shewn or pre-  
 sented to all Men, both Jew and  
 Gentile, Barbarian and Scythian, of  
 whatsoever Countrey he be. And  
 therefore GOD hath raised up unto  
 Himself, in this our Age, Faithful  
 Witnesses and Evangelists, to preach  
 again His Everlasting Gospel, and to  
 direct as well the high Professors,  
 who boast of the Scriptures, and the  
 outward knowledge of CHRIST, as  
 the Infidels and Heathens that know  
 Him not, that way; that they may  
 all come to mind the Light in them,  
 and know CHRIST in them the Just  
 One, whom they had so long killed  
 and made merry over, and He hath  
 not resisted, *Jam. 5. 6.* And give up  
 their Sins, Iniquities, False Faiths,  
 Professions, and Out-side Righteous-  
 ness, to be Crucify'd by the Power  
 of his Cross (or Spirit) in them,  
 so as they may know CHRIST  
 Within to be the Hope of Glory;  
 and may come to walk in his Light;  
 and

and to be saved, *Who is that True Light that lighteth every Man that cometh into the World.*

Having briefly hinted concerning the Universal Redemption by *CHRIST*, which for some Time hath been a Concern upon my Mind, I shall proceed to speak something in short concerning the New Covenant.

*Behold, The Days come, saith the LORD, that I will make a New Covenant with the House of Israel, and with the House of Judah; not according to the Covenant which I made with their Fathers, &c. But this shall be the Covenant that I will make, &c. saith the LORD, I will put my Law in their Inward Parts, and write it in their Hearts, and will be their GOD, and they shall be my People: And they shall teach no more every Man his Neighbour,*  
and

and every Man his Brother, saying,  
*Know the LORD ; for they shall all  
 know Me, from the least of them to the  
 greatest : For I will forgive their Iniq-  
 uity, and I will remember their Sins  
 no more,* Jer.31.31,32,33,34.

Now those that would have this  
 great Benefit, to be GOD's People,  
 and to have this great Blessing of the  
 Gospel, to have their Iniquities For-  
 given, and would know the Teach-  
 ings of his holy Spirit, must take  
 heed to this Law written in the  
 Heart : So shall such witness with  
 the Apostle, That GOD having rai-  
 sed up his Son *JESUS*, (whom he  
 hath given for a Light to the Gen-  
 tiles, and for a Covenant to the Peo-  
 ple) and sent him to bless them, in  
 turning away every one of them  
 from their Iniquities ; otherways  
 such Deprive Themselves of that  
 Good the LORD intended for them,  
 as may be seen in *Jerem.* 18. & 9.  
 where



where it is said, *At what instant I shall speak concerning a Nation, or concerning a Kingdom, to Build and to Plant it; if it do Evil in my Sight, that it obey not my Voice, then I will repent of the Good wherewith I said I would Benefit them.* As also in *Isaiah*, Chap. 55. vers. 7. where it is said, *Let the Wicked forsake his way, and the Unrighteous Man his Thoughts; and let him return unto the LORD, and he will have Mercy upon him; and to our GOD, and He will abundantly pardon.* Whereby it may be plainly understood, although the Covenant be sure on GOD's Part, yet the Failure is on Mans Part, in not Abiding in this holy Covenant, and in disregarding and slighting that Law (or Light) GOD hath appointed for a Teacher, for a Guide, and for a Leader, which would lead into all Truth, Holiness and Purity, without which No Acceptance with GOD.

And furthermore, The Apostle speaking of the Excellency of this Law, saith, *The Law of the Spirit of Life in CHRIST JESUS, hath made me free from the Law of Sin and Death: For what the Law could not do, in that it was weak through the Flesh, GOD sending His own SON in the likeness of sinful Flesh, and for Sin, condemned Sin in the Flesh, that the Righteousness of the Law might be fulfilled in us, who walk not after the Flesh, but after the Spirit.*

And as he delighted in the Law of GOD after the Inward Man, and could speak of the Efficacy of it, and the Sufficiency thereof, so it may be observed the great Benefit he received, through minding this Law, and believing in it, was, that it set him free from the Law of Sin and Death; it was that whereby he was translated out of the Power and  
King-

Kingdom of Satan, into the Power and Kingdom of the Dear SON of GOD, who is sufficient for all that believe on him : For GOD sent not his SON into the World to condemn the World, but that the World through Him might be saved, John 3. 17. as they believe on Him : Otherways, according to his own Saying, If ye believe not that I am He, ye shall die in your Sins ; and whither I go, thither ye cannot come, John 12. 46, 47. Who saith again, And if any Man hear my Words, and believe not, I Judge him not ; for I came not to Judge the World, but to Save the World.

So it appears that the Love of GOD is held out to All, that All might have been, or may be saved by CHRIST. But alas ! it proved the misery of the Jews, who were of that Stock of whom CHRIST came, according to the Flesh (GOD's Peculiar People) whom he had chosen

above all the Families of the Earth, to fall short through Unbelief; and because they Believed Him not, they did not Receive Him; but they that Believed Him, Received Him: *And as many as Received Him, to them He gave Power to become the Sons of GOD,* John i. 12, 13.

So here may be plainly seen, Unbelief was the Cause wherefore the Jews came short of the Benefit that GOD is bestowing upon such who do not only believe that *CHRIST* our *LORD* came in that prepared Body to do the Will of His *FATHER*, to be offered up once for all; but also believing on Him, as He is come the second time without Sin unto Salvation; waiting for His Inward Appearance by His Light and Grace in their Hearts and Souls, that thereby they may know the Great Work of Regeneration, without which they cannot see the Kingdom

dom of GOD, nor doubtless enter into it. So it may be observed the Fault is on Mans Part, and not by an Eternal and Absolute Decree, as some assert.

Again, It is said in *Rev. 3. & 20.* Behold, I stand at the Door and Knock; IF ANY MAN hear my Voice, and open the Door, I will come in and sup with him, and he with Me. And blessed are they that hearken to the In-speaking Voice of the Son of GOD, who is Undoubtedly knocking at the Door of every Mans heart, during the day of his Visitation, in order to reclaim him from the Evil of his ways, and to cleanse his Heart from all Iniquity, that so he may be United or Married to the Lamb. But and if Man will not hear His Voice, nor hearken, the LORD will certainly be clear of his Blood, and his Destruction will be upon his own Head.

And again, It may be read in Rev. 22. & 17. *And the Spirit and the Bride say Come, and let him that heareth say Come, and let him that is athirst Come, and WHOSOEVER will, let him take of the Water of Life freely ; Mark, WHOSOEVER, so there is None Excluded : And according to the saying of our LORD, John 4. & 14. But WHOSOEVER drinketh of the Water that I shall give him, shall never Thirst ; but the Water that I shall give him shall be in him a Well of Water springing up unto Everlasting Life.*

O the Benefit of it, and the Joy of it unto such who know the springing up thereof, is that which cannot be Demonstrated, as it is Felt and Witnessed ! There is much Assurance of Peace ! It springs up to Everlasting Life ! There's no Thirsting after any other Refreshment to the Soul,  
but

but that which proceeds from the Spirit ; *For this spake He of the Spirit, that such should receive who believed on Him.* O what pity it is that poor Mankind should deprive themselves of such Great Blessings, such Unutterable Kindness, such Great Favour, such Joy, as to draw Water out of the Well of Salvation in themselves, by falling short through Unbelief, as did the Jews ! *For because of Unbelief they were broken off. Behold therefore the Goodness and Severity of GOD ! On them which fell, Severity ; but towards thee Goodness, if thou continue in his Goodness, otherwise thou shalt also be cut off, Rom. 11.22.*

And again, *I am not ashamed of the Gospel ; it is the Power of GOD unto Salvation, unto every one that believeth :* But he that believeth not, excludes himself from the Benefit of this Gospel-Power.

Moreover it is said, *Prov. i. & 20.*  
*Wisdom crieth without, she uttereth*  
*her Voice in the Streets, she crieth in*  
*the chief Places of Concourse, in the*  
*openings of the Gates, in the City she*  
*uttereth her Words, saying, How long ye*  
*Simple ones, will ye love Simplicity, and*  
*the Scorners delight in their scorning,*  
*and Fools hate Knowledge? Turn you*  
*at my Reproof; Behold, I will pour out*  
*my Spirit unto you, I will make known*  
*my words unto you: Because I have*  
*called and ye refused, I have stretch-*  
*ed out my Hand, and no Man regarded;*  
*but ye have set at nought all my Coun-*  
*sel, and would have none of my Re-*  
*proof, I also will laugh at your calamity,*  
*and mock when your fear cometh. Here*  
*may be seen the Love of GOD with-*  
*out respect of Persons, when He is*  
*calling to the Scorners, to the Sim-*  
*ple, and to Fools: As likewise in Acts*  
*10. 34. where the Apostle Peter saith,*  
*Of a Truth I perceive that GOD is no*  
*Respecter*



*Respecter of Persons, but in every Nation he that feareth Him and worketh Righteousness, is Accepted with Him: So he makes the Fear of GOD, and the working of Righteousness, the Qualifications.*

Such then that have this, are Accepted, where-ever they be; *But Tribulation and Anguish upon every Soul of Man that doth Evil, to the Jew first, and also to the Gentile, for there's no respect of Persons with GOD; where the Apostle clearly shews, concerning Jew and Gentile, they that have an outward Law, and they that have none, when they do Good shall be justified, and partake of that Honour, Glory and Peace, which comes upon every one that doth Good: And in Gen. 4. and 6, 7. where the LORD expresseth himself unto Cain thus, And the LORD said unto Cain, Why art thou wroth, and why is thy Countenance fallen? If thou doest well, shalt*

*shalt thou not be Accepted? And if thou doest not well, Sin lieth at thy Door.*

So here again it may be observed, It is in the Well-doing the Acceptance is, and not by an Eternal and Absolute Decree, as aforesaid: Had not *Cain* a Day of Visitation given him of GGD? And was it not possible in that day, even for *Cain*, to be Accepted? Otherwise would GOD have proposed the doing Good as a Condition, if He had not given *Cain* sufficient Strength, whereby he was capable to do Good?

Lastly, That there is a Day of Visitation given to the Wicked, wherein they might have been Saved; and that being Expired, they are shut out from Salvation; Appears evidently by CHRIST's Lamentation over *Jerusalem*: *And when he was come near, he beheld the City,*  
and

and wept over it, saying, *If thou hadst known, even thou, at least in this thy Day, the things that belong to thy Peace! But now they are hid from thine Eyes.* What can be more evident, than that there was a Day wherein the Inhabitants of *Jerusalem* might have known those things that belonged to their Peace; and that during that Day, He was willing to have gathered them, even as a Hen gathereth her Chickens; but they refused, and therefore the Things belonging to their Peace, were hid from their Eyes.

*Note, Whereas they say, That GOD hath fore-ordained WHATSOEVER COMES TO PASS: It's a Contradiction to that Scripture where the LORD said——And they have built the High Places of Tophet, which is in the Valley of the Son of Hinnom, to burn their Sons and their Daughters in the Fire, which*

I

*I Commanded them not, NEITHER CAME IT INTO MY HEART, Jer. 7. 31.*——Here it is plain, GOD never Ordained the Burning of their Children, yet it came to pass.

Again, If a certain Number be decreed for Heaven, and another certain Number for Hell, CHRIST, his Prophets and Apostles never added one by all He and they did or could do ; and much less can the Preachers of such Doctrine add any ; therefore it is not just to receive Wages from such as they add nothing unto.

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# POSTSCRIPT :

## B E I N G

### REMARKS upon *J. W.*'s

### RHIMING ACROSTICK.

**H**AVING lately seen a Paper written Alphabetically by way of Poem, with an Acrostick of *Joshua War's* Name, wherein he shews the Reader his Opinion in some Divinity (as he calls it) which he cannot truly say, except he be Divinely inspired, because the word imports the Mystery of Heavenly Things, which must needs proceed from immediate Revelation. Likewise in the same Acrostick he says,

*Above*

*Above all Human Arts I here have writ ;* If above all human Arts, what must it proceed from, less than the Spirit of GOD? (without which no Man knows the things of GOD, as saith the Apostle.) And if so, let the Reader judge whether it be not from the Revealed Mind of GOD within, yea or nay, which heretofore hath been denied by them, whom now he appears to be a Pastor to.

He begins his Alphabet with setting forth the state of *Adam*, as GOD created him in a state of Happiness, free from Sin : It is certainly believed GOD did place *Adam* in this happy state in his own Image of Holiness and Purity, that he should glorify Him above the rest of His Creation, all which do shew forth the Glory of GOD, and declare his handy work : But how much more Man, the Noblest part thereof, created in Innocency and Uprightness ; and while he did there abide, was in a Capacity to

Answer

Answer the Mind of GOD, and was well-pleasing to GOD, and good in His sight; for if all the rest of the Creation was Good, surely Man the Noblest Part thereof was Good, who above all the Creation was created in the Image of GOD: But all the Creation was Good, therefore Man was Good: Then how will it be proved that from Eternity *Adam* was Reprobated, or by the Ordination or will of GOD *Adam* fell, as *J. W.* would make it appear; those that are saved, GOD in Eternity designed to save; so those that are Reprobated, it will follow, was in Eternity so designed? Likewise how then do his following words consist with this Doctrine, where he says, *Condemned he was WHEN he did thus offend, and in him his whole Posterity*: If it was when he did offend, then not from Eternity; But it was *WHEN he did offend*, says *J. W.* and therefore not from Eternity. *J. W.* is in this part of our Judgment. At the Letter *F.* he says,

*From*

*From this fearful state of Sin & Misery,  
 GOD hath found out for those that  
 are undone,  
 From Law and Sin to work Delivery,  
 By JESUS CHRIST, His Well-Be-  
 loved Son.*

I Answer, We are of his Judgment in this part, That our LORD JESUS CHRIST laid down his Life for Sinners, that He might free them from the afore-mentioned state, according to that Saying, *And thou shalt call His Name JESUS, for he shall Save His People from their Sins*: And that of John, *Behold the Lamb of GOD which taketh away the Sins of the World*, Joh. 1.29. And if there can be any Man found who was not of this Number, viz. Sinners, CHRIST hath not died for all. But there can be no Man found who was not of this Number, Therefore CHRIST died for all. So J.W. is in this Verse also of our Opinion, that CHRIST died for all, since all are undone by Sin. But



But in his Next, he is quite of another Mind, when he says, ( in contradiction to what he writ before ) *GOD in Eternity designed to save a certain Number in his Son, and all of them he gave unto him, who (then) by Him were freed from Wrath to come : (Then) to wit, from Eternity.* Here he is for a certain Number, and the rest to remain in that fearful state before-mentioned ; as if GOD nor CHRIST ever purposed Love nor Salvation to a great part of Mankind ; and that the Coming and Sufferings of CHRIST never was intended, nor could be useful to their Justification ; because when he speaks of the amazing strange cries he sent up to his Father, *when He the Sins of the Elect did bear ;* when the Apostle John says, *1 Joh.2.2. And if any Man sin, we have an Advocate with the Father, even JESUS CHRIST the Righteous : And He was the Propitiation for our Sins ; and not for ours only, but for the Sins of the WHOLE WORLD :* And if for the

*Whole World*, not only for the Sins of the Elect. The way which some take to avoid this Testimony, is most foolish and ridiculous; *The World here*, say they, *is the World of Believers*: For this Commentary they have nothing but their own Assertion, and so while it manifestly destroys the Text, may be justly rejected: And if J.W. be in this Mind, as I suppose he is by what I heard him speak, let him shew me, if he can, in all the Scripture, where the *whole World* is taken for Believers only. But I shall shew him where it is taken for quite the contrary; as, *The World knows Me not, the World receives Me not, I am not of this World*; besides many other Scriptures, as, *Mat.* 18.7. *Joh.* 7.7, 8. 26. 12, 19. 14. 17. 15. 18, 19. 12. 15, 18, 19. 17. 14. 18. and many more: Secondly, The Apostle in this very place distinguisheth the *World* from the *Saints* thus, *And not for ours only, but for the Sins of the whole World*; What means the Apostle here by *ours*? Is not that the Sins of Believers? Was  
he

he not one of those Believers ? And was not this an Universal Epistle, written to all the Saints, that then were so, except he can make it appear the Apostle meant another thing than he spoke, *CHRIST is the Propitiation for the Sins of the whole World.* He saith, *Run Sinners then to CHRIST without Delay :* If they belong to the Decree of Reprobation, what will it avail them to run ? What will avail their Prayers, Cries or Tears, or Concern for their Souls, or walking humbly in *GOD's* sight ? According to that destructive Doctrine, they may as well sit still, and do nothing. Would not this Doctrine give way to all Looseness and Profanity ? For if it was decreed from Eternity they were of the Elect, there is no regard to Works, Good or Bad ; contrary to that Scripture where it's said, *Behold I come quickly, and my Reward is with me, to give to every Man according as his Works shall be.* I am not speaking of Works wrought in our own fallen

Nature, which we by our own strength have wrought, our own Legal Performances, and therefore may be truly and properly called ours, whatever specious Appearances they may seem to have, but by the washing of Regeneration, and renewing of the *Holy GHOST*, seeing Regeneration is a Work comprehensive of many good Works, even of all those called *the Fruits of the SPIRIT*.

Doth he not contradict Himself, when he saith, *The worst of Sinners, they may be welcome to JESUS; on him their Souls to rest*, when before he was but for a certain Number? If he, or any of his Opinion, can groundedly tell that they are of that Elect Number that CHRIST hath died for, if they be such as belong to the Election of Grace, otherwise they may as well sit still and do nothing. So one while this, another while that, such mingled Doctrine! But how should it be otherwise, when there's so little Zeal for GOD, among those he calls  
his

his own People, as he confesses in his last Verse? But *CHRIT* tells us what's the cause, *When Iniquity shall abound, the Love of many shall wax cold*: When love to something else gets more room in the Heart than the *LORD JESUS*, such render themselves unworthy of Him, according to His own Saying, *He that loves Father or Mother, Wife or Children, &c. more than Me, is not worthy of Me.*

What I have before written, is not out of a Prejudiced Mind, or the least Tincture of Enmity or Hatred to the Persons of any, neither durst I forbear for the fear of procuring the Ill Will or Hatred of any : *For GOD hath not given us the Spirit of Fear, but of Love and of a sound Mind*, who is my Witness, who knows it's all my desire that *Zion may shine, and Jerusalem may become the Praise of the whole Earth, and that GOD would enlarge the Borders of his Sanctuary, and his Dominion may be from Sea to Sea, and many may*

*Be the Inhabitants of Jerusalem, the  
very Entrance into whose Gates are  
Praises, and Blessed are they that  
do His Commandments (which are  
not Grievous but Joyous.) And such  
have Right to the Tree of Life, and  
enters in through the Gates into the  
City, the New Jerusalem, where Thank-  
sgiving, Honour and Glory, with Wor-  
ship and Obedience, is Returned to Him  
that sits upon the Throne, and to the  
Lamb, for ever and for evermore. Amen.*

the 26th of the  
first Month,  
1698.

*I am a Well-Wisher  
to the Souls of all  
People,*

JANE FEARON

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The End.